A DIRECTION FOR THE GOVERNMENT OF THE Tongue according to Gods Word.

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To the Reader.

CHriſtian Reader, lamentable and feareſull is the abuſe of the tongue among all ſorts and degrees of men euery where. Hence dayly ariſe manifold ſinnes againſt God, and innumerable ſcandals and grieuances to our brethren. It would make a mans heart to bleed, to heare and conſider how Swearing, blaſpheming, Curſed ſpeaking, Railing, Slandering, Chiding, Quarrelling, Contending, Ieſting, Mocking, Flattering, lying, diſſembling, Vaine & idle talking ouerflow in all places; ſo as men that feare God had better be any where, then in the company of moſt men. Well then, art thou a man which haſt made little conſcience of thy ſpeech and talke: Repent ſeriouſly of they ſinne, and amend thy life, leſt for the abuſing of thy tongue thou cry with Diues *in hell,* Send

Lazarus that he may dippe the tipe of his finger in water, and coole my tongue. *And if thou be one which haſt care to order thy ſelfe in ſpeech and ſilence according to Gods word, oh, doe it more. For what a ſhame is it, that men with the ſame tongue wherewith they confeſſe the Faith and Religion of Chriſt, ſhould by vaine and vngodly ſpeech vtterly deny the power therof? And for thy better helpe therein, I haue penned theſe few lines following, concerning the Tongue: Vſe them for thy benefite, and finding profit thereby, giue glory to God.* Clo. Clo. XCII December. 12.

W. Perkins.

The gouernment of the Tongue.

CHAP. I.

Of the generall meanes of ruling the Tongue.

THE gouernment of the Tongue is a vertue pertaining to the holy vsage of the Tongue according to Gods word.

And for the well ordering of it, two things are requisite: a pure heart, and skill in the language of Canaan.

The pure heart is moſt neceſſary, becauſe it is the fountaine of ſpeech, and if the fountaine bee defiled, the ſtreames that iſſue thence cannot bee cleane.

Matth. 5.9.

And becauſe the heart of man by nature is a bottomleſſe gulfe of iniquitie, two things are to be knowne; firſt, how it muſt bee made pure; and then how it is alwayes afterward to be kept pure.

The way to get a pure heart is this: Firſt, thou muſt ſeriouſly examine thy life and thy conſcience, for all thy ſinnes paſt: then with a heauy and beleeuing heart confeſſe them to God, vtterly condemning thy ſelfe. Thirdly, with deepe ſighes and groanes of ſpirit crie vnto heauen to

GOD

GOD the Father, in the name of Chriſt for pardon, I ſay, for pardon of the ſame ſinnes as it were for life and death; and that day and night, till the LORD ſend downe from heauen a ſweete certificate into thy perplexed conſcience by his holy Spirit, that all thy ſinnes are done away. Now at the ſame inſtant in which pardon ſhall bee graunted, GOD likewiſe will once againe ſtretch foorth that mightie hand of his, whereby hee made thee when thou waſt not, to make thee a new creature, to create a new heart in thee, to renue a right ſpirit in thee, and to ſtabliſh thee by his free ſpirit. For whom hee iuſtifieth, them alſo at the ſame time hee ſanctifieth.

The purified heart appeareth by theſe ſignes. I. If thou feele thy ſelfe to be diſpleaſed at thine owne infirmities and corruptions, and to droope vnder them as men doe vnder bodily ſickneſſe. II. If thou begin to hate and to flie thine owne perſonall ſinnes. III. If thou feele a griefe and ſorrow after thou haſt offended God. IV. If thou heartily deſire to abſtaine from all manner of ſinne. V. If thou be carefull to auoide all occaſions and inticements to euill. VI. If thou trauell and doe thine endeauour in euery good thing. VII. If thou deſier and pray to God to waſh and rinſe thine heart in the blood of Chriſt.

When the heart is pure, to keepe

keepe it ſo, is the ſpeciall worke of faith, *which puriſieth the heart.* Act. 15

Faith purifieth the heart by a particular applying of Chriſt crucified with all his merits. Eliſha *When he went vp and lay vpon the dead child, and put his mouth to his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and ſtretched himſelfe vpon him, the fleſh of the childe waxed warme. Afterward* Eliſha *aroſe and ſpread himſelfe vpon him the ſecond time: then the chide neezed ſeuen times & opened his eyes.* So muſt a man by faith euen ſpread himſelfe vpon the croſſe of Chriſt, applying hands and feet to his pierced hands and feet, and his wretched heart to Chriſts bleeding heart; and 2. Kin. 4 34. Verſ. 35

then

then hee ſhall feele himſelfe warmed by the heate of Gods Spirit, and ſinne from day to day crucified with Chriſt, and his dead heart quickened and reuiued. And this applying which faith maketh, is done by a kinde of reaſoning which faith makes, thus: Hath God of his mercie giuen his owne Son to bee my Sauiour, to ſhed his blood for me? and hath hee of his mercie graunted vnto mee the pardon of all my ſinnes? I will therefore indeauour to keepe my heart and my life vnblameable, that I doe not offend him hereafter in word or deede, as I haue done heretofore.

Iſa.19.18 Rom.15.6. *The language of Canaan* is whereby a man endued with the Spirit of adoption, vnfainedly

faithfully calleth vpon the name of GOD in CHRIST, and ſo conſequently doeth as it were familiarly talke and ſpeake with GOD. This language muſt needes bee learned, that the tongue may be well grounded. For man muſt firſt bee able to talke with God, before hee can bee able wiſely to talke with man. For this cauſe when men are to haue communication one with another, they are firſt of all to bee carefull that they often make their prayers to GOD that he would guide and bleſſe them in their ſpeeches, as *Dauid* did: *Set a Watch, O Lord, before my mouth, and keepe the doore of my lippes.* Pſalm. 143.1. Pſalm. 51.15. And againe, *O Lord open thou my lippes, and my mouth ſhall ſhew foorth thy praiſe.* Where wee

may

may ſee, that the mouth is, as it were locked vp from ſpeaking any good thing, vntill the Lord open it. And *Paul* hauing the gift of ordering his tongue in wonderfull measure, yet defireth the Epheſians *to pray for him, that vtterance might bee giuen him*: and good reaſon, *becauſe God ruleth the tongue.*

Ep. 6. 10.

Pro. 16. 1.

CHAP. II.

Of the matter of our ſpeech.

THe gouernment of the tongue containeth two parts: holy ſpeech, and holy ſilence. In holy ſpeech muſt bee conſidered the matter of our ſpeech, and the manner.

The matter is commonly one of theſe 3. eyther God our neighbour, or our ſelues.

As

As concerning God, this caueat muſt bee remembred, that the honourable titles of his glorious Maieſtie bee neuer taken into our mouthes, vnleſſe it bee vpon a weightie & iuſt occaſion, ſo as wee may plainely ſee that glorie will redound to him thereby: and for this cauſe the third commandement was giuen, that men might not *take vp the name of God in vaine*, that is, raſhly and lightly. Ex. 20. 7.

And therefore lamentable and fearefull is the practiſe euery where. For it is a common thing with men to begin their ſpeech, and to place titles of Gods moſt high Maieſtie in the fore front almoſt of euery ſentence, by ſaying; *O Lord; O God; O good God; O*

merciſull God, O Ieſu, O Chriſt! &c. If a man bee to ſay any thing, hee will not ſay, *Yea*, or *Nay*; but, *O Lord yea*: or, *O Lord, nay.* If a man bee to reproue his inferiour, hee will preſently ſay, *O Lord haue mercie on vs, what a ſlowbacke art thou? what a lie is this,* &c. An earthly Prince, if hee ſhould haue his name ſo toſſed in our mouthes at euery word, would neuer beare it; and how ſhall the euerliuing God ſuffer it? nay how can hee ſuffer it? I ſay no more, but thou with thy ſelfe thinke how: for in the third commaundement the puniſhment is ſet downe, *That hee will not hold him guiltleſſe that taketh his name in vaine.* And the Angels in reuerence to Gods Maieſty couer their faces, *Iſa. 6. 2.*

Con-

Concerning our neighbour wee are to conſider whether the thing which wee are about to ſpeake be good or euill.

This being weighed, if it bee good, and ſo commendable, then wee are readily and cheerefully, and that vpon euery occaſion to vtter it, eſpecially in his abſence, whether hee bee a friend, or a foe: as Saint *Iohn* writeth of *Demetrius*. *Demetrius* (ſaith hee) *hath good report of all men, and of the truth it ſelfe: yea, and wee our ſelues beare record, and yee know that all our teſtimonie is true.* Ioh. 3, 12

As for the euill which any ſhall know by his neighbour, hee is in no wiſe to ſpeake of it, whether it bee an infirmitie or a groſſe ſinne, vnleſſe in his

con-

conſcience hee ſhall finde himſelfe called of God to ſpeake.

A man is called to ſpeake in three caſes: Firſt, when he is called before a Magiſtrate, and is lawfully required to teſtifie the euill which hee knoweth by another. II. When any is to admoniſh his brother of any fault for his amendment. III. When the hurt or danger that may ariſe of the euill, is to bee preuented in others. As a man may ſay to one well diſpoſed, take heede of ſuch a mans companie, for hee is giuen to ſuch or ſuch a vice.

To this end, they of the 2.Cor.1.11. *houſe of Cloe* did certifie *Paul* of the diſorders in Corinth. Gen.27. And *Joſeph certified his father*

of

of his brethrens ſlander, In this caſe all treaſons are to bee reuealed, as tending to the ruine of the whole common-wealth. Thus Eliſha *reuealed the ſecret of the king of Syria.* 2.Kin.2.8

And if it ſhall bee thought conuenient to mention the euill which wee know by any man, it muſt bee done only in generall manner: the perſon, and all circumſtances which will deſcrie the perſon, concealed.

Concerning things which are ſecret in our neighbour, wee are not to bee ſuſpitious, but to ſuſpend both ſpeech and iudgement. *Loue ſuſpecteth no euill Iudge nothing* (ſaith Paul) *before the time, vntill the Lord come, who will lighten things that* 1.Cor.13 1.Cor.4.5

are

are hid in darkeneſſe, and make the counſels of the heart manifeſt. *Auguſtine* hath a good and ſpeciall rule to this purpoſe, that there bee three things of which wee muſt giue no iudgement: Gods predeſtination, the Scriptures, and the eſtate of men vncalled.

Aug. lib. 10 confeſſ. 23.

As touching a mans ſelfe, hee is neither to praiſe nor diſpraiſe himſelfe. As *Salomon* ſaith, *Let another praiſe thee, and not thine owne mouth: a ſtranger, and not thine owne lippes.* Yet otherwhiles the times doe fall out, that a man may vſe an holy kinde of boaſting, eſpecially when the diſgrace of the perſon is the diſgrace alſo of the Goſpel, and of religion, and of God himſelfe: as *Paul* did: *But wherein* (ſaith he)

Pro. 27. 2

2. Cor. 11 21.

he) *any will vse boldnesse* (I *speake foolishly*) I *will vse boldnesse. They are Hebrewes, so am* I.

CHAP. III.

Of the manner of our speech, and what must be done before we speake.

THus much of the matter of our speech, now followeth the manner.

In the maner of our speaking three things are to be pondered: what must bee done before wee speake; what in speaking; what after we haue spoken.

Before wee speake, consideration must bee vsed of the thing to bèe spoken, and of the end. *Iames* requireth that men *should bee slow to speake, and swift to heare. Salomon* saith, *Hee that answereth a matter be-* Iam, 1, 19 Prou, 18. 3.

fore

fore hee heare it, it is folly and shame to him. The minde is the guide of the tongue: therefore men must consider before they speake. The Tongue is the messenger of the heart, and therefore as oft as wee speake without meditation going before, so oft the messenger runneth without his errand. The Tongue is placed in the middle of the mouth, (*a*) and it is compassed in with lippes and teeth, as with a double trench, to shew vs, how wee are to vse heede and preconsideration before wee speake and therefore it is good aduise, to keepe the key of the mouth not in the mouth, but in the cupbord of the mouth. *Augustine* saith well, That as in eating and drinking men make

a Chrys. hom. 22. ad pop. Antioch.

L. be nat & grat.

make choice of meates: ſo in manifold ſpeeches wee ſhould make choiſe of talke.

Here are condemned idle words, that is, ſuch words as are ſpoken to little or no end or purpoſe. And they are not to bee eſteemed as little ſinnes when as men *are to giue account of euery idle word.* Mat. 12. 36.

CHAP. IV.

What is to be done in ſpeaking, and of Wiſdome.

WHen wee are in ſpeaking, two things are to bee practiſed: firſt, care muſt be had of the ſpeech, that it bee *gracious*: ſecondly, it is to bee vttered with conuenient bonds of truth. Col. 4. 6.

The ſpeech is gracious, when it is ſo vttered, that the grace

graces of GOD wrought in the heart by the holy Ghoſt, are as it were pictured and painted foorth in the ſame: for ſpeech is the very image of the heart.

Epheſ. 4. 25. Contrary to this is *rotten ſpeech*, that is, all ſuch talke as is voide of grace, which is the heart and pith of our ſpeech.

Eph. 5. 3. Pſal. 16. 4. And by this it appeareth, that no vice can bee named but with diſliking: and hereupon in Scriptures when by occaſion a vice ſhould bee named, in token of a loathing thereof, the name of the vice is omitted, and the name of the contrary vertue vſed in the roome thereof, as in theſe words: *for Iob thought, It may be that my ſonnes haue ſinned and bleſſed*, that is, *blaſphemed God*,

Iob 2. 5. 1. Kings 21. 20.

God. This being true, then by proportion the visible representation of the vices of men in the World, which is the substance and matter whereof playes and interludes are made, is much more to bee auoided.

Gods graces, which we are to shew foorth in our communication, are these: Wisedome, Truth, Reuerence, Modesty, Meekehesse, Sobrietie in iudgement, Vrbanitie, Fidelitie, Care of others good name: and let vs consider of them in order.

Wisedome in our speech is a goodly ornament. The Apostles when they waited for the holy Ghost in Ierusalem, it descended vpon them in the forme of fierie tongues: and

and then it is ſaid, that *they ſpake as the holy Ghoſt gaue them vtterance in Apophthegmes or wiſe ſentences.* And hee that gouernes his tongue wiſely, *addeth doctrine to the lips*, that is, ſo ſpeaketh, as that others bee made wiſe thereby.

Act. 2.4.
Pr. 6.23.

This wiſedome is then ſhewed, when a man can in iudgement apply his talke, and as it were in good manner make it fit to all the circumſtances of perſons, times, places, things. *A foole poureth out all his mind, but a wiſe man keepeth in it till afterward. A word ſpoken in his place, is like apples of gold with pictures of ſiluer.*

Pr. 29.11
25.11.

Now hee that would haue his ſpeech to bee wiſe, muſt firſt of all himſelfe become a wiſe man. And the wiſe man

man of whom the holy Scriptures ſpake, is a godly man and ſuch an one as ſerueth GOD: becauſe this feare of GOD is the *beginning and head of wiſedome*; as on the contrarie, the foole, whereof the Scripture often ſpeaketh, is the vngodly perſon that maketh no conſcience of any ſinne. And indeede ſuch an one is the moſt ſenſeleſſe foole of all. Hee that ſhall euer and anon bee caſting himſelfe into the fire and water, and runne vpon dangerous places to breake his legges, armes, necke: and further ſhall take pleaſure in doing all this, is either a foole, or a mad man.

Pro. 1, 7. Eccl. 12. Pſal. 14 1 and 38 5 Gen. 34 7

Now the vngodly man as oft as hee ſinneth, hee endeuoureth

as much as in him lyeth to pitch his ſoule into hell, and wheras hee taketh pleaſure in ſinne, he ſports himſelfe with his owne diſtruction.

Furthermore, the man fearing, God muſt haue two things in his heart: a perſwaſion of Gods preſence; and Awe.

The perſwaſion of Gods preſence is, whereby a man is continually reſolued, that whereſoeuer hee is, hee ſtandeth before God, who doth ſee euen in the ſecrets of his hart. This was in *Cornelius* *Now therefore* (ſaith hee) *wee are in Gods preſence to heare all things that are commanded thee of God.*

Act. 50. 33.

Awe in regard of GOD, is that whereby a man behaueth himſelfe

himſelfe reuerently, becauſe he is in GOD'S preſence.

Awe is either in regard of ſinne, or of chaſtiſements.

Awe in reſpect of ſinne, is when one is afraid to ſinne, fearing not ſo much the puniſhment, as ſinne it ſelfe becauſe it is ſinne. For hee feareth GOD indeede which is of this minde, that if there were no Iudge to condemne him; no Hell to torment him; no Diuell nor Conſcience to accuſe him; yet hee would not ſinne: becauſe GOD'S bleſſed Maieſtie is by it offended and diſpleaſed: and if hee had it in his choice, whether hee would ſinne or looſe his life, hee had rather dye then willingly and wittingly ſinne

againſt GOD. This awe being in *Ioſeph*, was the cauſe that mooued him not to commit folly with *Putiphars* wife. *How then* (ſaith hee) *can I doe this great wickednesse, and ſinne againſt God.*

Geneſ. 39.9.

Awe in chaſtiſements is, when one humbleth himſelfe vnder the mightie hand of GOD with all meekeneſſe and patience, when GOD layeth his hand on him more or leſſe. When *Shemi* came foorth and curſed *Dauid*, and flung ſtones at him, what did hee? truely hee ſtood in awe of GOD, and therefore ſaide, *What haue I to doe with you, yee ſonnes of Zeruiah? for hee curſeth, euen becauſe the Lord hath bidden him curſe Dauid, Who dare then ſay, Wherefore haſt*

2. Sam. 16.10.

haſt thou done ſo?

When a man is thus made wiſe, that is, righteous, and fearing GOD, hee is ſo guided by the ſpirit of feare, that hee cannot but ſpeake wiſely. *Solomon* ſaith, *The lippes of the righteous know what is acceptable: but the mouth of the wicked ſpake froward things.* And againe, *The heart of the wiſe guideth the mouth wiſely.* Prou 10. 31.

Contrary to this is fonde and fooliſh talke: an example hereof wee haue in *Luke* where *Pilate* wanting the feare of GOD, ſaith, *I finde no fault in Chriſt: let vs therefore chaſtiſe him, and ſend him away.* Wherefore hee ought to haue reaſoned thus: *I finde no fault in him: therefore let vs ſend him* Luke 23. 14.

away without chastisement.

CHAP. V.

Of trueth, and of reuerence in speech.

TRueth of speech is a vertue whereby a man speaketh as hee thinketh: and so consequently, hee speaketh as euery thing is, so farre foorth as possibly hee can. It is made a note of a righteous man, *to speake the trueth from the heart: and they that deale truely are Gods delight.*

Psa. 15. 2. Prou. 12. 22.

This is alwayes required in all our doctrines, accusations, defences, testimonies, promises, bargaines, councels: but especially in iudges and Magistrates sitting on the iudgement seate, becausse then they stand in GODS stead, who

Pro. 17. 7

is

is truth it ſelfe.

To this place belongeth *Apologie*, which is, when a Chriſtian called before a Magiſtrate, and ſtraightly examined of his religion, confeſſeth Chriſt boldly, and denieth not the truth. Mat. 26. 31.

Contrary to this, is lying, cogging, gloſing, ſmoothing, diſſembling; as for example *Gehazi*, after hee had receiued money and garments of *Naman* the Syrian againſt *Eliſhas* will, hee went and ſtood before his Maſter, who ſaid vnto him, whence commeſt thou, *Gehazi*? who maketh it nothing to lye for a vantage, ſmoothed it ouer finely, and laide, *Thy ſeruant went no whituer.* To the like effect 1. Kin. 5. 25.

and purpoſe, report is made of a rich man that had two cheſts: the one whereof hee called *all the world*, the other his *friend*. In the firſt hee putteth nothing? in the ſecond hee putteth all his ſubſtance. When his neighbour came to borrow money, he vſed to anſwer; truely I haue neuer a pennie in all the world, meaning his emptie cheſt, but I will ſee (ſaith hee) what my friend can doe, looking thereby for intereſt by the money out of his other cheſt.

This vice is very common, and it is a rare thing to finde a man that maketh a conſcience of a lie.

Lying is, when a man ſpeaketh otherwiſe then the truth is, with a purpoſſe to deceiue

deceiue. Here note that there is great difference betweene theſe two ſpeeches, *It is an vntruth*, and *It is a lie*. The firſt may bee vſed when a man ſpeaketh falſhoods. But in vſing the ſecond, wee muſt bee heedie and ſparing: for when a man is chalenged for a lye, three things are layde to his charge. I. That hee ſpeaketh falſly. II. That hee is willing to doe ſo. III. That he hath a deſire and purpoſe to deceiue.

Queſt. Whether may not a man lye, if it bee for the procuring of ſome greate good to our neighbour, or to the whole country, where we are.

Anſw. No: Reaſons are theſe: I. Lying is forbidden, *as an abomination to the Lord.* Io.3.21. Pro.2.22

II.

Ro. 3. 8. II. (b) *Secondly, wee are not to do any euill that good may come thereof.* III. Hee which lyeth in so doing conformeth himselfe to the diuell, who (c) is a

Ioh. 8. lier, and the father thereof.

A. *Obiect.* I. Such lying is for our neighbours good and not against charitie.

Ans. No: for (d) *charitie reioyceth in the truth.*

1 Cor. *Obiect.* II. The holy Scrip-
13. 6. tures haue mentioned the lyes of the Partakers.

Ans. Wee must not liue by examples against rules of Gods word.

Obiect. III. *Rahab* and the midwiues of Egypt in sauing the spies, and in preseruing the Israelites infants vsed lying, and are commended for their facts.

Answ.

Anſ. They are commend for their faith, not for lying. The workes which they did, were excellent workes of mercy, and therefore to bee allowed: and the doers failed onely in the manner of performing them.

As truth is required in ſpeech, ſo alſo reuerence to GOD and man.

Reuerence to GOD is, when wee ſo ſpeake of GOD and vſe his titles, that wee ſhew reuerence our ſelues, and mooue reuerence in others. *If thou wilt not keepe* (ſaith the LORD) *and doe all the wordes of this Law* (*that are written in this booke*) *and feare the glorious and fearefull name*, *THE LORD THY GOD*, *then the Lord will make thy plagues wonderfull.* Deut. 28. 58.

Here

Heere take heede of all manner of blaſpheming, which is, when men vſe ſuch ſpeeches of GOD, as doe either detract any thing from his maieſtie, or aſcribe any thing to him, not beſeeming him: a ſinne of all other to bee deteſted. Reaſons. I. A blaſphemer is viler then the reſt of the creatures, for they praiſe GOD in their kinde and ſhew foorth his power, goodneſſe, and wiſedome: but hee diſhonoureth GOD in his wretched ſpeech. II. Hee is as a madde dogge that flyeth in his Maſters face, who keepeth him, and giueth him bread. III. Thirdly, Cuſtome in blaſphemies ſheweth a man to bee the childe of the Diuell, and no

childe

childe of GOD as yet. A father lying on his death bed, called the three children to him which hee kept, and told them that one onely of them was his owne ſonne, and that the reſt were onely brought vp by him: therefore vnto him hee gaue all his goods: but which of theſe was his naturall ſonne hee would not in any wiſe declare. When hee was dead, euery one of the three children pleaded that hee was the ſonne, and therefore that the goods were his. The matter being brought before a Iudge hee was conſtrained to take his courſe: hee cauſed the dead corpes of the father to bee ſet vp againſt a tree, and commaunded the three ſonnes to take bowes and

and arrowes, and to ſhoote againſt their father and to ſee who could come neereſt the heart. The firſt and ſecond did ſhoote at their father and did hitte him, the third was angry with both the other through naturall affection of a childe to a father, and refuſed to ſhoote. This done, the Iudge gaue ſentence that the two firſt were no ſonnes, but the third onely, and that hee ſhould haue the goods. The like tryall may bee vſed to know who bee of GOD'S children. Such perſons with whom blaſpheming is rife, are very Diuels incarnate, and the children of the Diuell, who rend GOD in pieces, and ſhoote him through with their dartes, as it is ſayde

of

of the Egyptian when hee blaſphemed, that hee *ſmote or pierced through Gods Name.*

Magiſtrates and rulers ſeuerly puniſh ſuch as abuſe their names, and they doe it iuſtly: how much leſſe then ſhould blaſphemers of Gods name eſcape without great puniſhment? Leuit 24. 11. Valikkobh.

Againe, here wee muſt bee warned to take heede of that cuſtomable ſwearing, and alſo of periury. It is a very ſtrange ſinne: for the periured perſon doth not onely ſinne himſelfe. but withall hee endeauoureth to intangle God in the ſame ſinne with himſelfe,

Further, take heede leaſt thou doeſt either make or receite the ieſts which are

contriued

contriued out of the Phraſes of Scripture: which are very many, and very vſually rehearſed in company. The oyle wherewith the Taber-
Exo.33. 31. nacle, and the Arke of the Teſtament, and the Prieſts were annointed, was holy: and therefore no man might put it to any other viſe, as to annoint his owne fleſh therewith, or to make the like
Ioh.29.8 vnto it. *Pilate* a poore Paynym when hee heard the name of the ſonne of God, *was afraid*: and we much more ought to tremble at the word of God, not to make our ſelues merrie with it. And therefore the ſcoffing of *Iulian* the Apoſtata is very fearefull, who was wont to reach Chriſtians boxes on the eare, and withall,

bidde

idde them turne the other;
nd obey there maſters com-
haundement. *Whoſoeuer ſhall*
nite thee on the right cheeke, Matth
urne to him the other alſo. And 5.39.
ee denied pay and like re-
ward to his ſouldiers that
ere Chriſtians, becauſe hee
aid hee would make them fit
or the kingdome of heauen,
onſidering that Chriſt had
aid, *Bleſſed are the poore in ſpi-*
it: for theirs is the kingdome of
eauen.

Here alſo men muſt learne
o take heede of all manner
f charmes and enchant-
ents, which commonly are
othing elſe but wordes of
cripture, or ſuch like, vſed
or the curing of paines and
iſeaſes both in men and
eaſts. As for example, the
firſt

firſt Wordes of Saint Iohns Goſpell, *In the beginning was the Word, and the Word was with God, &c.* are vſed to bee written in a paper, and hung about mens neckes to cure agues. but the truth is, ſuch kinde of practiſes are diueliſh, Patrons of charmes hold that in ſuch words as are either diuine or barbarous, is much efficacie. But whence is this efficacie? from God? from men? or from the diuell? If it ſhall bee ſaid from God; wee muſt know that the word vſed in holy manner, is the inſtrument of God to conuey vnto vs ſpirituall bleſsings, as faith, regeneration, repentance: but it doth not ſerue to bring vnto vs corporall health.

Well

Well then, belike wordes take vertue from the ſpeaker, and are made powerfull by the ſtrength of his imagination. Indeede of this opinion are ſome Phyſitians, as *Avicenna* and *Paracelſus*, who thinke that Phantaſie is like to the Sunne, which worketh on all things to which his beames doe come, and the latter that by imagination miracles might bee wrought. But this opinion is fond, and the reaſons alleaged for it are without weight. For imaginations are no things but ſhadowes of things. And as as image of a man in a glaſſe hath no power in it, but onely ſerues to reſemble and repreſent the bodie of a man: ſo it is with the phantaſie and conceit of the minde, and

Parnc. lib. de Tartare.

and no otherwiſe. And if imagination haue any force, it is onely within the ſpirits and humours of a mans owne bodie: but to giue force to worke in the bodies of others it cannot; no more then the ſhadow of one body can ordinarily cure the body of another on which it lighteth. Wherefore words vſed in the way of bodily cure, bee they in themſelues neuer ſo good, are no better then the Deuils ſacraments: and when they are vſed to blinde people, hee it is, that comming vnder hand, worketh the cure, and by turning himſelfe into an angel of light, deludes them. But it were better for a man to die a thouſand times then to vſe ſuch remedies, whieh in curing the body

body deſtroy the ſoule.

Laſtly, auoyde all imprecations and curſings, either againſt men or other creatures for GOD in iudgement to puniſh ſuch curſed ſpeaking, often brings to paſſe ſuch imprecations: as may appeare in the Iewes, who at the arraignement of CHRIST, cryed, ſaying, *His blood bee vpon vs and our children*: which imprecation is verified vpon them vnto this day. At *Newburge* in Germanie a certaine mother curſed her ſonne, ſaying: *Get thee away, I would thou mighteſt neuer come againe aline*: the very ſame day hee went into the water and was drowned. Matth. 27.25. Nicerus theat. hiſt. prec. cpt 4. ide.

Againe, a mother brought her childe to the Vniuerſitie of *Wittenberge*, by reaſon hee was

was poſſeſſed with an vncleane ſpirit: being demanded how it came to paſſe, ſhee anſwered in the hearing of many, that in her anger ſhee ſaid, *The Diuell take thee*, and thereupon preſently the childe was poſſeſſed. And in our Countrey, men often wiſh the Plague, the Poxe, the Peſtilence to their Children, their Seruants, their Cattell: and often it falles out accordingly.

In the dayes of King *Edward*: certaine Engliſh Souldiers (as I am certainely informed by a witneſſe then preſent) being by a tempeſt caſt vpon the Sand on the coaſt of *France*, gaue themſelues to prayers, and commended their ſoules to GOD, as in ſo great

great danger it was meete: but one among the reſt, deſperately minded went apart and cryed out, ſaying, *O gallowſe claime thy right, gallowſe claime thy right.* Now the ſaid party among the reſt (as GOD would haue it) eſcaped ſafe to land; and afterward liuing ſome ſpace of time in France, returned againe to England, where hee was hanged for ſtealing of horſes: and thus acording to his deſire the gallowſe claimed her right.

Reuerence to man is in two reſpects, either becauſe hee is created after the image of God, or becauſe hee his aboue vs in age, gifts, authoritie. In the firſt conſideration, men muſt haue care

haue care to giue ſuch names to children as are proper and fit, vſually, and knowne: the ſignification whereof may admoniſh them of the promſes of God, of godlines, or of ſome great dutie. And there bee foure allowed ends of giuing names. I. To preſerue the memorie of ſome thing by the name giuen, as *Adam*, *Iſrael*, *Iſaac*. II. To ſignifie ſome thing to come, as *Euah*, *Abraham*, *Iohn*, *Peter*. III. To preſerue the name and memorie of parents and kindred, which was vſed in the brith of *Iohn Baptiſt*. This cuſtome may ſtill be retained, if there bee any good example in the anceſtours that the childe may follow. IV. That the life and profeſsion of good men may

bee

bee reuiued in the renuing of their names.

Here wee muſt take heede, in no wiſe to giue children the proper names or titles of God, as *Ieſus*, *Emanuell*, &c.

Neither are the profeſſors of the Goſpell to bee intituled by the name of ſuch as haue beene famous inſtruments in the Church, as to bee called *Caluiniſts*, *Lurtherans*, &c. *Now this I ſay, that euery one of you ſaith, I am Paules, and I am Apollos, I am Cephas, and I am Chriſts: Is Chriſt deuided? was Paul crucified for you? either were yee baptized in the name of* Paul? 1. Cor. 1 2 13.

And it is a bold part of the peſtilent generation of Papiſts, who take to themſelues

Act.ii.26 sic.Rom. 11,4.

ſelues the name of *Ieſuites*, whereas the like name of *Chriſtian* was giuen to the diſciples at Antioch not by the deuiſe of man, *but by Diuine oracle.*

As the chaunging of the name giuen in Baptiſme is not to be allowed; ſo the varying of it according to the varietie of language, (if neither hurt, nor fraud to any bee intended thereby) is not vnlawfull. Vpon this ground *Saul* is called *Paul:* and Chriſt cals *Simon* his diſciple otherwhiles *Cephas*, *Peter.* And very worthy Diuins in this age, that their writings might bee read of the aduerſaries, haue in like ſort without offence varied their name. *Melanchon* calles himſelfe *Dydimus*, *Fauentinus*

uentinus and *Melangæus*. *Bucerin* titles himſelfe *Aretius Felinus*: and *Theodore Beza* once writ himſelfe *Nathaniel Nezechius*.

Reuerence to man as hee is ſuperiour, is in vſing fit titles of reuerence. *Sara* is commended in Scriptures for obeying her husband, and *for calling him Sir*. But exceſſe muſt here bee auoyded, when titles of honour proper to GOD are giuen to men, as *head of the Catholike Church*, to the Pope, *Lady and Queene of Heauen*, to the mother of Chriſt 1. Pet. 3. 6.

This fault CHRIST reproueth in the young man, ſaying, *Why callest thou me good? there is none good but God.* Marke 10. 17.

CHAP. VI.

Of Modeſty, and of Meekeneſſe.

MOdeſty in ſpeech hath diuers caueates: firſt, if a man ſpeake any thing of himſelfe, that is, in his owne commendation, let him alter the perſon and ſpeake of himſelfe as of another: *I know a man* (ſaith *Paul*, ſpeaking of himſelfe) *in Chriſt aboue foureteene yeeres agoe, &c. Which was taken vp into Paradiſe, and heard words which cannot bee ſpoken.* And *Iohn* ſaith of himſelfe: *When Ieſus ſaw his Mother, and the Diſciple whom he loued, ſtanding by, &c.*

1. Cor. 12. 2.

Iohn 19. 26.

Here take heede of boaſting, whereby men imitate the Deuill, who ſaid, *All this power I will giue thee, and the glory*

glory of thoſe kingdomes: for that is deliuered vnto mee, and to whomſoeuer I *will,* I *giue it.* Luke 4.6

Againe, when a man ſhall haue occaſion to ſpeake of his owne faults and corruptions, let him ſpeake the vtmoſt againſt himſelfe, as *Paul* calleth himſelfe *the firſt of all ſinners.* But if it bee to mention any thing of himſelfe, that may miniſter matter of commendation, let his ſpeech rather incline to the defect, then to the exceſſe, as *Paul* ſaith, I *am leaſt of the Apoſtles, which am not meete to bee called an Apoſtle, becauſe* I *perſecuted the Church of God.* 1. Tim. 1 13. 19. 1. Corin. 15. 9.

Secondly, in mentioning of things which mooue bluſhing, wee are to vſe as ſeeme-

ly wordes as may bee choſen *Geneſis* 4. 1. *Afterward* Adam *knew* Heuah *his wife, which conceiued and bare* Cain 1. Sam. 24. 4. *And when hee came to the ſheepcotes by the way where there was a Caue,* Saul *went in to couer his feete,* that is, to doe his eaſement.

Meekeneſſe alſo is required in communication, which is, when a man vſeth courteous and faire ſpeech. *Put them in remembrance, &c. that they bee courte us, ſhewing all meekeneſſe to all men, for wee our ſelues alſo were in times paſt, vnwiſe, diſobedient &c.* Tit. 3. 2. 3.

Meekeneſſe and gentleneſſe ſhewes it ſelfe in Saluations, Anſwers, and Reproofes.

For the firſt, dayly experience ſheweth, that it makes much

much for the maintaing of loue to call men by their proper name or ſurnames. And this was a ſigne of ſpeciall fauour, that God called *Moſes* by his proper name. Yet more conuenient it is to ſalute our betters by names of honour or office. Thus the Diſciples call our Sauiour Chriſt *Rabbi*: and it was the vſuall manner among the Iewes, to call their betters *Adon*, that is, Lord, or Sir.

The formes of Salutations are to bee after the order practiſed in Scripture. An Angell ſaluted *Gedeon* thus *The Lord bee with thee thou valiant man.* And *Booz* came to Bethelem, and ſaid to the reapers, *The Lord bee with you:* any they anſwered, *The Lord* Iud. 6. 12. Ruth. 2. 4. Luk. 1. 28.

bleſſe thee. And the Angell ſaluted, *Marie, Haile, freely beloued, the Lord is with thee, &c.* Chriſt comming among his
uk.1.28 diſciples, ſaid, *Peace be among you:* and hee taught them
2.13. comming to any houſe to ſay *peace be to this houſe.*

By this it appeareth, that our common formes of ſalutations are commendable: which are of diuers ſorts; as when one meetes another, *God ſaue you*: when one goes away, *God bee with you*: in the morning, *God giue you a good morning*: after noone, *God giue a good euening*: when one is going on his iourney, *God ſpeede your iourney*, when one is working *God ſpeede you*: in eating, *much good doe it you*: when one hath a new office,

God

God giue you ioy of your office: when one is ſicke, *God comfort you, &c.*

And when children ſalute their fathers and mothers after this manner: *I pray you father bleſſe mee*: *I pray you mother bleſſe mee*: it is a ſeemely thing. For God hath made parents to bee the inſtruments of bleſsings to their children, in nurturing them and praying for them: as the fift commandement ſaith, *Honour thy father and thy mother, that they may prolong thy daies.* Now they prolong the childrens daies by praying to God for bleſsing on them, and by ſuch like duties.

It is an vſe in all places when a man neezeth to ſa-

lute

lute him by ſaying, *Chriſt helpe you* : But there is no cauſe why the words ſhould then bee vſed more then at another time. The reaſons are. I. It is an old cuſtome fetched from the Gentiles before Chriſt, and hath no ground at all: for they vſed with the like words to wiſh men health, becauſe they thought neezing to bee a ſacred and holy thing : and becauſe ſome take it to bee a ſigne of vnhappy and euill ſucceſſe, which indeed is otherwiſe I I. If there bee any danger in the braine before neezing, when a man hath neezing the danger is paſt, as learned Phyſitians teach : therefore there is no cauſe of the vſing ſuch words then, more then

Ariſt. de hiſt animal l. 1. c 10. & probl ſect 33. Plin. l. 23 cap. 2.

then at coughing.

Againſt the practiſe of ſaluting each other, ſome things may bee obiected, 1. Iohn, Epiſt. 2 verſe 10. *If there come any vnto you, and bring not this doctrine, receiue him not to houſe, neither bidde him God ſpeede.*

Anſw. This place doeth not forbid common ciuilitie and curteſie of man to man: but onely familiaritie and acquaintance with heretickes: yea ſuch acquaintance and familiaritie as may ſeeme to giue approbation and applauſe to their badde proceedings. 11. *Eliſha* ſending *Gehazi* his ſeruant to lay his ſtaffe on the dead childe of the Shunamite, badde him if hee met any, not

to

to ſalute them, and if they ſpeake to him not to anſwere them, 2. *Kings* 4. 39. And when our Sauiour CHRIST ſent his Diſciples to preach in Iudea, hee badde them *to ſalute no man by the way.* Luke the 10. 4. *Anſwer.* The intent of theſe two places is not to forbid men to ſalute others, but rather to enioyne *Gehazi* and the Diſciples of CHRIST onely to omit for that time the practiſe of the duties of common courteſie, ſo farre foorth as they might not hinder or delay the performance of weightie affaires.

Our anſweres muſt bee ſoft, that anger bee neither kindled nor increaſed. *A ſoft anſwere putteth away wrath, but grieuous words ſtirre vp anger,*

Nabal

Nabal by churliſh language prouoked *Dauid* to wrath, but *Abigal* by the contrarie appeaſed him. *Gedeon ſpake gently to the men of Ephraim,* when they were angrie againſt him, and appeaſed them. For the text ſaith, *When hee had thus ſpoken, then their ſpirits abated towards him.* Therefore *Salomon* ſayeth well, *A ioy commeth to a man by the anſwere of his mouth, but how good is a word in due ſeaſon?* 1. Sam. 24. 7, 8. Iud. 8. 3.

Now if any ſhall raile on vs, our duty is not to raile againe. *Bleſſe them that perſecute you, bleſſe, I ſay, and curſe not. Bee courteous, not rendring euill for euill, neither rebuke for rebuke, but contrariwiſe bleſſe, knowing that yee* Rom. 12. 14. 1 Peter 3. 4.

be

bee thereunto called, that you should bee heires of blessing. This thing was notably practised by *Dauid.* Psalme 109. 4. *For my friendship they were my aduersaries, but I gaue my selfe to prayer.* And therefore in this case, either silence is to bee vsed, or at the most onely a iust and manifest defence of our innocencie to bee made. *Ezechias* commaunded the people to bee silent, and not to say any thing to the speech of *Rabsachas*, now flattering, now threatning. When *Eli* spake hardly of *Anna*, and bad her put away her drunkennesse, shee answered, *Nay my Lord, I am a woman troubled in spirit, I haue neither drunke wine nor strong drinke, but haue powred*

2. Kings 18. 16.

1. Sam. 1. 15.

powered out my ſoule before the Lord. Thus Ioſeph cleares himſelfe, ſaying, *I haue done nothing wherefore they ſhould put me in the dungeon.* And Daniel to Nabuchodonſor, *Vnto thee O King, haue I done no hurt.* And our Sauiour Chriſt when the Iewes ſaid vnto him, *Say wee not true, that thou art a Samaritane and haſt a diuell?* Anſwered, *I haue not a diuell, but I honour my father, and yee haue diſhonoured mee.* And *Paul* beeing to make an Apologie for himſelfe, beginnes thus: *Men and brethren, I haue in all good conſcience ſerued God vntill this day.*

Gen.40. 15. Da.6.22. Ioh.8.48 49. Act.23.1

Now when a man hath thus cleared himſelfe, though his owne word in his

his owne behalfe take no effect, yet let him patiently commit his cauſe to God, who in time will manifeſt the truth, and bring it to light: as *Dauid* did, *Iudge mee: O God* (ſaith hee) *for I haue walked in mine innocencie*: and againe, *the wicked watcheth the righteous, and ſeeketh to ſlay him: but the Lord will not leaue him in his hand, nor condemne him when he is iudged.*

Pſal 26. Pſal. 37. 32. 33.

Meekeneſſe in reproofe is, when any ſhall admoniſh his brother of any fault for his amendment, with the like moderation that Chirurgions vſe, who beeing to ſet the arme or legge that is foorth of ioynt, handle it ſo tenderly, that the patient ſhall ſcant feele when the bone falles in

againe

gaine. This counsell Paul giueth, *Brethren, if any man bee fallen by occasion into any fault, ye which are spirituall, restore such a one* (or set him in ioynt gaine,) *with the spirit of meekenesse.* This was practised by *Abraham* towards *Lot*, When their heard-men were at variance, saying, *Let there bee, I pray thee, no strife betweene thee and mee, neither betweene mine heard-men, and thine; for we are brethren.* Gal. 6. 1. Gen. 13. 8. 9.

And this is done foure waies. First, when we reproue a man generally, as *Nathan* did *David* by a parable. Secondly, when in the roome of a reproofe wee put an exhortation: in the exhortation insinuating an oblique reproofe, as when a man 2. Sam. 12.

shall

ſhall ſweare in his talke, I ſhall not neede alwaies to ſay, *Ye doe very ill to ſweare, and ſo to diſhonour God*: But I will lap it vp in the forme of an exhortation, as pils are lapt in ſugar, by ſaying, *Yea and nay, yea and nay ſhall ſerue among vs. Rebuke not an Elder, but exhort him as a father, and young men as brethren*, ſaith *Paul* to *Timothie*. Thirdly, when the reproofe is propounded in a mans owne perſon, as though hee were faultie which reprooued. *Paul* practiſed this: *Now theſe things, brethren* (ſaith hee) *I haue figuratiuely applyed to mine owne ſelfe, and Apollos for your ſake, that yee might learne by vs, that no man preſume aboue that which is written.* Fourthly, when the fault

1. Tim. 5. 1.

1. Cor. 4 6.

fault is directly reproued but yet partly with prefaces; that wee doe it of loue, that wee wiſh well to the party, that wee ſpeake as conſidering our ſelues, that wee alſo are in danger of the ſame fault: and partly by framing the reproofe out of the word of God, that the party may ſee himſelfe, rather to bee reproued by God then by vs: after this manner the inferiour may admoniſh his ſuperiour, eſpecially when there is no other way of redreſſe, and hee is to liſten, yeelding himſelfe tractable. *Naaman* is aduiſed by his ſeruant, who ſaide *Father, if the Prophet had commanded thee a great thing, wouldeſt thou not haue done it? how much rather*

Gal. 6. 1.

1. King. 5. 13.

ther then, When hee ſaith to thee, Waſh, and be cleane? Then went hee downe, and waſhed himſelfe ſeuen times in Iordan.

When any ſhall in this maner bee admoniſhed of a fault, they are to yeeld themſelues tractable and thankefull, and be heartily glad of ſo good a friend. Notable is the ſpeech of the Pſalmiſt, *Let the righteous ſmite me, it is a benefite: and let him reproue me: it is the chiefe oyntment, let it not bee wanting to my head,* And *Salomon* ſaith, *A reproofe entreth more into him that hath vnderſtanding, then an hundred ſtripes into a foole.* And, *Open rebuke is better then ſecret loue.*

Pſalme 141.5.
Prou. 17. 10.
Pro. 27. 5

CHAP. VII.

Of Sobrietie, Vrbanitie, Fidelitie,

lity, and care of others good name.

SObrietie in iudgement, is when a man either ſuſpendeth his opinion of his neighbours ſayings or doings, or elſe ſpeaketh as charitably as hee can, by ſaying as little as may be, if the things bee euill: or by interpreting all in better part, if the ſpeech or action bee doubtfull. Therefore doe thus: deſpiſe not thine neighbour, but thinke thy ſelfe as a bad ſinner, and that the like defects may befall thee. If thou canſt not excuſe his doing, excuſe his intent which may bee good: or if the deed be euill, thinke it was done of ignorance: if thou canſt no way excuſe him, thinke ſome great temptation befell him, and that thou ſhouldeſt

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bee worſe, if the like temptation befell thee: and giue GOD thankes that the like as yet hath not befallen thee. Deſpiſe not a man being a ſinner, for though he bee euill to day, hee may turne to morrow.

Here is condemned all headie and raſh iudgement whereby men make things either worſe then they are, or elſe they take and turne all things to the worſe part. Thus the Diuell dealt with *Iob*, saying, *Doeth Iob feare GOD for nought? &c. but ſtretch out thine hand now and touch all that hee hath, to ſee if hee will not blaſpheme thee to thy face.* Such was the dealing of *Doeg* with *Dauid*, *I ſaw the ſonne of Iſhai* (ſaith hee) *when*

Mal. 3. 15.

Iob 1. 9. 11.

1. Sam. 22. 9.

hee

hee came to Abimelech the ſonne of Ahitub, who asked counſell of the Lord for him, and gaue him victuals, and hee gaue him alſo the ſword of Goliah the Philiſtim. Here the backbiter concealed the neceſſary circumſtances, whereby *Abimelech* might haue beene excuſed, as that *Dauid* asked bread being hungrie, and that hee told not *Abimelech*, that hee was out of *Sauls* fauour, but hee turneth all his ſpeech to this end. to bring the Prieſt into ſuſpition with *Saul.*

Thus the Phariſes dealt. *Iohn came neither eating nor drinking, and they ſay, hee hath a diuell. The ſonne of man came eating and drinking, and they ſay Behold a glutton, and a drinker* Matth. 11 19 34.

bee worſe, if the like temptation befell thee: and giue GOD thankes that the like as yet hath not befallen thee. Deſpiſe not a man being a ſinner, for though he bee euill to day, hee may turne to morrow.

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ker of wine, and a friend of Publicans and sinners.

Contrary to this sobrietie is *Flatterie*, whereby some hope either for fauiour or gaine, men, and especially such as are of dignitie and place, are soothed vp in their sinnes, and extoled aboue measure, euen to their faces. As when *Herod* arrayed in royall apperell, and sate on the iudgement seate and made an oration, the people gaue a shout saying, *The voyce of God, and not of man.* But marke what *Salomon* saith, *Hee that praiseth his friend with a loud voice rising earely in the morning, it shall bee counted to him for a curse.* One beeing asked which was the worst of all beasts, answered, Of wilde

Act. 12. 22.

Prou. 27. 14.

beasts,

beasts, the tyrant: of taime beasts, the flatterer. And another said, that flatterers were worse then crowes: for they eate only dead carrion, these feede on liuing men.

And of all kindes of Flattery, that is the worst when a man shall speake faire to his neghbours face and praise him; but behinde is backe speake his pleasure, and euen cutte his throat. *Dauid* complaines of his familiar friends, that *the words of his mouth were softer then butter yet warre was in his heart: that his words were more gentle then oyle, yet they were swords.* Psal. 55. 21. The Pharises behinde Christs backe tooke counsell how they might intangle him in talke; but before his face they say, *Master*

we know that thou art true, and teacheſt the way of God truely,
Mat 22. 16. *neither careſt thou for any man; for thou conſidereſt not the perſon of men.*

Vrbanitie, is a grace of ſpeech, whereby men in ſeemely manner vſe pleaſantneſſe in talke for recreation, or for ſuch delight as is ioyned with profit to themſelues and others. The Preacher ſaith, *There is a time t laugh, and a time to weepe. Whe*
Eccl. 3. 4. *the Lord brought againe the captiuitie of Sion, wee were like then that dreame. Then was ou mouth filled with laughter, an our tongue with ioy.*

Now this mirth muſt be ioyned with the feare o God, otherwiſe *Salomo* ſait

ſaith well, *I haue ſaid to laughter, thou art madde: and of ioy, what is that thou doeſt?* And Chriſt ſaith, *Woe to you that now laugh, for ye ſhall weepe.* Secondly, with compaſsion and ſorrow for GODS people in affliction and miſery. *They drinke wine in bowles, and annoynt themſelues with the chiefe ointments, but no man is ſorry for the affliction of Ioſeph.* Thirdly, it muſt bee ſparing and moderate. *Paul* condemneth ſuch as are *louers of pleaſures, more then of God.* Fourthly, it muſt bee void of the practiſe of ſinne. *Moſes* is commended that *he refuſeth the pleaſures of ſinne.*

Eccl. 2. 2
Luke 6. 25.
Amos 16 6.
1. Tim. 3
Heb. 11.

The vſuall time of mirth is at meates. And here *Samſons* practiſe may bee fol

Iudg. 14. 12.

lowed, who at his marriage feaſt propounded a riddle or hard queſtion to his friends. An *Ambroſe* thinketh that hee did this to ſtop the mouthes of talkers, and to occupy their wits.

Withall it muſt bee remembred to bee a Chriſtians dutie, euen at the table to maintaine talke of religion, and of duties of godlineſſe, after the practiſe of our Sauiour Chriſt, though many vpon little ground thinke otherwiſe. *Tertullian* recordeth of the Chriſtians of his time, that they vſed in their loue-feaſts to talke together, as conſidering with themſelues that they had GOD himſelfe as an eare-witneſſe to them. *Chryſoſtome* of this point ſaith

Luke. 11. 37. & 14. 1. & 22. 15.

Apol. c. 39.

ſaith well: *I would to God* (ſaith hee) *that in Tauernes and Feaſts, and at Bathes, men would talke and diſpute of Hell; for the remembring of Hell would hinder a man from falling to Hell.* And it was the manner of the Primitiue Church at Dinner and Supper to vſe the reading of the Scriptures. *When ye come to the table* (ſaith Auguſtine) *heare that which is read according to cuſtome without any ſturre or ſtriuing: that your mouths may not onely receiue the meate, but your eares may hunger after the word of God.* And this ancient cuſtome is to this day retained in the Colledges of the Vniuerſitie of Cambridge.

Hom. 2. in 2. Theſ 2. c.

Auguſt. epiſt. 10. 9

And this Holy reioycing at meates is ſpeedily to bee

vſed with ſuch as are godly: As *Salomon* ſayeth, that hee *Which eateth at the couetous*
Pro 23.8 *mans table, ſhall vomit his morſels, and ſhall looſe his ſweete wordes.* The faithfull at Ieruſalem did breake bread *together,*
Act.2.46 *with gladneſſe and ſingleneſſe of heart.*

Queſtion. Whether ieſting bee tolerable in any ſort or not?

Anſw. That ieſting which ſtandeth in quippes, taunts, and girds, which ſerueth onely for the offence of ſome, with the delight of others, is not
Eph.4.25 tolerable: *becauſe all ſpeech muſt edifie, and miniſter grace to the hearers*: neither doeth it agree with Chriſtian grauitie and modeſty. But two kindes of ieſting are tolerable: the

one

one is moderate and ſparing mirth, in the vſe of things indifferent, in ſeaſon conuenient, without the leaſt ſcandall of any man, and with profit to the hearers. The ſecond is that which the Prophets vſed, when they ieaſted againſt wicked perſons, yet ſo, as withall they ſharply reprooued their ſinnes. *At noone Eliiah mocked them, and ſaid, Cry alounde, for hee is a God: either hee talketh or purſueth his enemies, or is in his iourney, or it may be he ſleepeth, and muſt bee awaked.* 1. Kin. 18 27. 2. King. 2 23. Iſa. 14. 11

As for laughter, it may bee vſed: otherwiſe God would neuer haue giuen that power and facultie vnto man: but the vſe of it muſt bee both moderate and ſeldome, as for-

Luk.19.41 row for our ſinnes is to bee
Ioh.11.19 plentifull and often. This wee
Heb.5.7. may learne in Chriſts exam-
ple, of whom wee reade that
hee wept three times; at the
deſtruction of Ieruſalem, at
the raiſing of *Lazarus*, and in
his agonie: but wee neuer
reade that hee laughed. And
ſpecially remember the ſay-
ing of S. *Chryſoſtome*; *Si riſus
in Eccleſia, diaboli opus eſt*, that
is, to mooue laughter in the
Church, is the worke of the
diuell.

Fidelitie is conſtancie in all
our lawfull ſayings and pro-
miſes.

A promiſe is to bee made
with this condition (if God
Iam.3.15 will) and then if a man bee
2.Chr.13. preuented by death, or by a-
2. ny like meanes, hee is not to
1.Cor.1. bee
17.23

bee blamed: otherwiſe a mans lawfull word and promiſe bindeth him according to the will and pleaſure of him to whom it is made.

Now if afterward it bee hurtfull to him that made it, hee may craue to bee free from his promiſe: and libertie being granted, take it. But a promiſe bound with an oath is to bee kept, though priuate hinderance follow: yet ſo as the Magiſtrate may order the matter, and proceede in equity, that the dammage may be the leſſe. Pſ. 55. 4.

The laſt grace which is to bee vſed in ſpeech, is care of our neighbours good name, which is far *better to him then great riches.* Prou. 22.

Here is condemned the talebea-

bearer, which of an euil minde telleth a thing of an other, to bring him into ha tred, or to reuenge himſelfe, or to get ſomething, which otherwiſe hee could not ob taine.

This tale-bearing is of di uers ſortes. One is, whe men whiſper abroad ſecre ly the fault of another, where as they ſhould rather admo niſh the party, as *Cham* whe hee had ſeene his fathers n kedneſſe, ran ſtraight and to his brethren. The ſecond, wh they adde to, or change t thing ſaid or done, as it ſe ueth for their purpoſe. So of the witneſſes which ca againſt Chriſt, charged h to ſay, *I will deſtroy this tem Which is made with hands*,

Ro.1.36. Gen,9.

Math.26. 60,61.

in three dayes build another Without hands. Where firſt they change his meaning, for Chriſt ſpake of the Temple of his body. Secondly, they adde to the words, For Chriſt ſaid not, *I will deſtroy this Temple:* but *deſtroy ye this Temple.* Therefore the holy Ghoſt noteth them with the name of *falſe witneſſe bearers.* The third, when men ſurmiſe, and tell that which was neuer done. When *Ieremy* was going out of Ieruſalem to the land of *Beniamin*, and was in the gate of *Beniamin*, *Irijah* tooke him and ſaid, Thou flyeſt to the Chaldeans. Then ſaid *Ieremy*, that is falſe, I flye not to the Chaldeans, but hee would not heare him. Iere. 37. 13.

The fourth is the coloured tale-

tale-bearing, when one ſpeaketh euill of another with fine prefaces and preambles, fayning that hee is very ſorry that his neighbour hath done ſuch or ſuch a thing: that hee ſpeaketh it not of malice, but of a good minde: that he is conſtrained to ſpeake; that he ſpeaketh not all that hee could ſpeake: that the partie to whom the tale is told muſt keepe it ſecret, *Luther* writeth of this fault very well:

Vpon Pſ. 25.30. *This vice* (ſaith hee) *whereby we tell abroad the things which we heare of others, and take them in worſe part, is very rife, and of great force to ſowe diſcords: the rather becauſe it often ſhewes it ſelfe vnder the pretence and name of counſell and good aduiſe. And it is a notable vizard*

for

for a tale-bearer to transforme himſelfe into an Angel of light, and vnder Zeale for Gods glory to backbite and accuſe his neighbour of hereſie, errour, and wicked life.

Therefore the Prophets meaning is, that wee ſhould conceale the euils that bee in our neighbour, and not ſpeake them to others, though hee be an enemie, and deſerue it at our hands: and onely ſpeake of thoſe good things in him which ſeeme to preſerue concord, for this we would that men ſhould doe vnto vs. Yea, and let vs take heede that we iudge not, or condemne any mens ſaying or doing raſhly. Auguſtine ſaith, *that this was the care which his mother had towards her enemies. To this is a notable point of iuſt dealing, but indeede there is no man vtterly* Conf. l. 9.

ly

ly without this fault in this life: ſuch is our wretched ſtate in this world. For though ſome are of this mind, that they deſire not to haue other mens wants tolde them, and will not take all in worſe part, yet if they be told, and taken in worſe part of others, they can willingly heare them, neither will they checke the teller, but ſuffer bad ſurmiſes to take place with them. But Gedaliah *the ſon*
Iere. 40. *of* Ahicham *excelled in the contrary vertue, who choſe rather to hazard his life, then to ſuſpect euill by* Iſmael.

This tale bearing is the common table talke in England: and it is wonderfull to ſee how thoſe, who are otherwiſe godly, are ouertaken with it: but men muſt learne to ſtand more in awe of Gods

Gods commandement, and alſo to conſider that the ſame thing a man ſpeaketh of another, commeth home againe by his owne doore. Such as vſe tale-bearing and backbiting, are by Gods iuſt iudgement paid home in the ſame kind: and hereupon Chriſt ſaith, *Iudge not, that yee be not iudged, for with that iudgement ye iudge, ye ſhall be iudged.* Wherefore when men ſhall enter any euill communication of others, wee are to interrupt it by other talke, as not regarding it.

Here remember, that when gouernours and Magiſtrates ſhall vſe heard words not in the way of defamation, but for the reproouing of a vice, it is not to ſlander: as, *O fooliſh*

Gal. 3. *liſh Galathians : O generation of vipers* : and Chriſt tearmeth
Mat. 3. *Herod*, Foxe.

CHAP. VIII.

Of the bondes of trueth.

THus much of grace in ſpeech. Now followeth bondes of trueth, whereby the truth of our talke is teſtified and confirmed.

They are three: A ſimple aſſertion, and aſſeueration, an oath.

A ſimple aſſertion, is either a ſimple affirmation, as *yea, yea* : or a ſimple negation, as *nay, nay*. And they are to bee vſed onely in our familiar and common talke. *Let your communication bee yea, yea, nay, nay* :
Mat. 5. 37 *and whatſoeuer is more, commeth of euill.*

If

If the truth which wee affirme or denie be doubtfull or contingent, then ſuch clauſes as theſe (*it is ſo, or, it is not ſo, as I thinke, as I remember, as I take it*) are to bee added. If one ſhall ſay, *It is ſo*, and afterwards it prooue otherwiſe, hee receiueth diſcredit; becauſe hee ſpeaketh an vntrueth. But if hee ſhall ſay, I *thinke it is ſo*, though it fall out otherwayes, yet he ſaueth his credite, becauſe hee deceiueth not, but onely is deceiued.

An Aſſeueration is a forme of ſpeech, whereby one doth vehemently affirme or deny any thing: as when a man ſhall ſay: *verily, in truth, in very truth, without all doubt, &c.* Theſe and ſuch like are not

not to bee vſed at euery word: but then onely when a truth of great importance is to bee confirmed. When the falſe Prophets among the Iewes and the Prieſts would not beleeue that *Ieremy* was ſent of God: what ſaith hee? not ſimply, *The Lord hath ſent mee:* but, *In truth the Lord hath ſent mee.* Our Sauiour Chriſt, when hee vſed to ſpeake any weighty matter, vſed to ſay, *Amen, Amen, verily, verily,* which is a plaine aſſeueration: for *Amen* is more then a ſimple affirmation, and it is leſſe then an oath, as the very ſenſe of the word doth import: which is no more, but *truely certainely.*

The thrid is an oath, which muſt not bee made by any thing

thing in heauen or earth, but onely by the name of God alone.

It must be vsed as the last refuge and remedy of all. For when any trueth of great importance is to be confirmed, and all signes, euidences, proofes, witnesses, faile among men on earth; then wee may lawfully fetch the LORD as a witnesse from heauen, who is the knower of all trueth.

And in this case an oath may bee taken: either publikely before a Magistrate, or priuately among priuate persons, if it be done with reuerence and consideration, as it was betweene *Iacob* and *Laban*. Gen. 31. 53.

CHAP.

CHAP. IX.

What is to be done when we haue ſpoken.

AFter a man hath ſpoken his minde, very few wordes more are to bee added. Hee that hath knowledge ſpareth his wordes. *In many words there cannot want iniquity: but he that refraineth his lips is wiſe.* Prou. 17. 25.

Hee that ſpeaketh many wordes ſpeaketh either falſe things, or ſuperfluous, or both: as when a riuer ouerflowes, the water gathereth much ſlime: ſo many wordes, many faults: when a veſſell being ſmitten makes a great noyſe, it is a token that it is emptie,

emptie: and ſo the ſound of many wordes ſhewes a vaine heart. The Gentiles haue ſaid, that GOD gaue a man one tongue and two eares, that hee might heare more and ſpeake leſſe. *Valerius Maximus* reporteth of *Xenocrate*, that being in the company of ſome that vſed railing ſpeeches, helde his tongue: and being asked why hee did ſo, anſwered, *That it had repented him that hee had ſpoken, but it neuer repented him that hee had held his peace.* And the Prouerbe is, *He that will ſpeake that hee will, ſhall heare what he would not.* To the framing of our ſpeech Saint *Ambroſe* requireth three things: a yoke, a ballance, and a met-wand; a yoake to keepe

Offic. 1.

keepe it in ſtayed grauitie; a ballance to giue it waight of reaſon; a met-wand to keepe it in meaſure and moderation.

This rule muſt bee practiſed carefully, for the auoyding of chiding, brawling, and contention, *Let nothing be done by contention*, Phil. 2. 3. Let Students and Schollers learne to practiſe this; for what ſhall another mans opinion hurt thee, though in reaſoning hee bee not of thy minde in euery point?

Here take heed of thy ſpirit of contradiction, whereby ſome by thwarting and contradicting euery man, at length prooue either obſtinate Heretikes, or lewde Atheiſts, and make no bones

to

to contradict the holy Ghoſt, and to call the Scriptures in queſtion, and diſpute that there is no God.

Now if a man ſpeake neceſſary things, though hee continue his ſpeech till midnight, as *Paul* did, it cannot bee called immoderate or ſuperfluous talke. Act. 20.7

CHAP. X.

Of writing.

ALl this which is ſet down concerning ſpeech, muſt as well be practiſed in writing, as in ſpeaking. Whereby are condemned ballads, bookes of loue, all idle diſcourſes and hiſtories, being nothing elſe but enticements and baites vnto manifold

manyfolde ſinnes. fitter for *Sodome* and *Gomorrha*, then for Gods Church. And it muſt bee followed as well in ſpeaking of Latine or any good tongue, as Engliſh, which ſtudents haue not marked; for whereas they will not ſweare in Engliſh yet in Latine they make no bones of it, ſaying *Mehercule, mediùs, fidiùs, ædipol, per deos immortales.* And whereas they holde but one God in iudgement, yet in their Latine exerciſes they ſpeake of *Iupiter* and of the *immortall Gods*, after the manner of the heathen. What a ſhame is this, that a Chriſtian, and that in Chriſtian ſchooles, ſhould either bee aſhamed, or not vſe to ſpeake as a Chriſtian, but

as

as Athieſts doe? if thou haue many tongues, and knoweſt not how to vſe them well: he which hath but his mother tongue ordering it aright, is a better linguiſt then thou.

CHAP. XI.

Of ſilence.

VVIſe and godly ſilence is as excellent a vertue as holy ſpeech: for hee knoweth not how to ſpeake which knoweth not how to hold his tongue: the rule of our ſilence muſt bee the Law of God. By meanes of which, Wiſe conſideration muſt bee had, whether the thing, which wee haue in minde, bee for GODS glory,

and our neighbours good: which done, wee are anſwerably to ſpeake, or to bee ſilent.

Here muſt bee conſidered the things of which ſilence muſt bee vſed, and the perſons before whom. The things are many. Firſt, if any trueth bee to the hinderance of GODS glory, or of the good of our neighbour, it muſt bee concealed.

The concealing of trueth is either in whole, or in part. In whole, when the ſpeaking of the leaſt word is hurtfull: As for example, the father and the ſonne are both ſicke at once; the ſonne dieth firſt, the father asketh whether his ſonne bee dead or not; if it be ſaid no, an vntrueth is tolde; if yea,

Aug lib. ad Conſ.

yea, then the fathers griefe is increaſed, and his death haſtened : therefore ſilence is the beſt. In dayes of perſecution, holy Martyrs haue choſen rather to ſuffer death, then to reueale their brethren, that haue beene of their priuate aſſemblies with them.

The concealing of a thing in part is, when a man ſpeaketh a little of the trueth, and concealeth the reſt. Which is warranted in all good and lawfull proceedings, which manifeſtly tend to the glory of GOD. When *Samuel* is ſent to annoynt *Dauid*, hee anſwered the LORD and ſaith, *How can I goe? for if* Saul *heare of it, he will kill me. Then the* LORD *anſwered,* 1. Sam. 16, 1, 2, 3

ſwered, Take an Heyfer with thee and ſay, I am come to doe ſacrifice; and I will ſhew thee what thou ſhalt doe: and thou ſhalt annoynt vnto mee him whom I ſhall name vnto thee.

1.Sam. 16,1,2,3

When *Ieremie* had ſhewed King *Zedekiah* how hee might eſcape death, then the King ſaid vnto him, *Let no man know of theſe wordes, &c. but if the Princes vnderſtand that I haue talked with thee, and they come vnto thee, and ſay vnto thee, Declare vnto vs what the King hath ſaide vnto thee, &c. then ſhalt thou ſay vnto them, I humbly beſought the King that hee would not cauſe mee to returne to Ionathans houſe to dye there*; and afterward he anſwered ſo, that the matter was not perceiued. The like was practiſed

Iere. 38. 24.35.36

ſed by *Paul*, *Act.* 24. 6.

Secondly, thou art to conceale thine owne ſecrets. *Sampſon* reuealing his owne ſecret, *Iudges* 14. ouerthrew himſelfe. If thou deſire eaſe by reuealing them, tell them but to few, and to ſuch as are faithfull.

That which thou wouldeſt not haue knowne, tell no man: for how ſhall another keepe thy counſell, when thou canſt not doe it? Keepe thy friends ſecret likewiſe if it bee not hurtfull; and let Miniſters conceale the ſinnes and wants that trouble the conſcience of ſuch as are dying. Let Magiſtrates conceale things done in the Senate, eſpecially concerning warre, leſt they bee reuealed to the

enemie. If GOD bring any ſtrange thing to paſſe, ſpeake not boldly of it, but rather in ſilence wonder. *Iob* at the conſideration of GODS Maieſtie in his workes, ſayeth, *Behold I*
Iob 39. 37. *am vile, what ſhall I anſwere thee? I will lay my hand vpon my mouth.* *Nadab* and *Abihu* for offering incenſe with ſtrange fire, before the LORD, were both deſtroyed with fire, which being done, *Moſes* tolde *Aaron*, that GOD would bee ſanctified in them that come neere him, and bee glorified before all the people: and then the text ſayeth, *that Aaron held his peace.*
Leu. 10. 3 When *Peter* had taught the Gentiles, and after returned to Ieruſalem, they of the cir-

circumciſion contended with him; hee then rendreth a reaſon of his fact, which beeing made, they were ſilent. For ſo the text is, *When they heard theſe things, they held their peace, and glorified* GOD. When GODS iudgements befall men among vs, if wee ſpeake any thing wee muſt iudge charitably. *Bleſſed is he that iudgeth wiſely of the poore, the Lord ſhall deliuer him in the day of trouble.* Act. 11. 18. Pſa 41. 1.

Thirdly, the infirmities and ſinnes of our neighbour are alwayes to bee concealed, vnleſſe it bee in the caſe before named, that wee finde our ſelues called of GOD to ſpeake: *Hee that couereth a tranſgreſſion ſeeketh loue.* If Prou. 17.

GOD in mercy couer his ſinnes, why ſhoulded thou reueale them? *Salomon* ſaith, *It is the glory of a man to paſſe by an infirmitie.*

Prou. 19. 11.

Fourthly, all vnſeemely matters, all things which concerne vs not, things aboue our reach, are in ſilence to bee buried.

The perſons, before whom ſilence muſt be vſed, are theſe: 1. Malicious enemies of religion: *Giue not that which is holy vnto dogges: neither caſt your pearles before ſwine.* This was among the reſt, one cauſe of the ſilence of CHRIST before *Caiphas* and *Pilate*. II. Before Magiſtrates in their open Courts: where ſuch as come before them are not to ſpeake till they be

Mat 7.6.

be bidden. *Then* Paul *after that the Gouernour had beckened vnto him that hee ſhould ſpeake, anſwered.* Acts 24 10.

III. In the preſence of our Elders and betters, who muſt haue leaue and libertie to ſpeake firſt, and muſt of others bee heard with ſilence. The practiſe of this was in *Elihu* to *Eliphaz* and *Bildad*. A company of men (as ſome ſay) are like to the Alphabet, in which are vowels, halfe vowels, and mutes; vowels are old men, learned, wiſe, expert: halfe voweles, are young men and women, who are then onely to ſpeake when they are asked: mutes, are the ſame parties, who being not occaſioned, are in ſilence to heare their betters. And here all ſeruants and children Eccl. 32. 8. Iob 32. 6 Eccleſ. 15. 11. Tit. 2. 9.

children muſt remember when they are iuſtly reprooued, to bee ſilent, and not to anſwere any thing againe. IV. Fooles and pratlers are not to bee anſwered, vnleſſe it be to let them ſee their folly.

CHAP. XII.

An exhortation to keepe the Tongue.

THus haue I in part ſet downe how the tongne is to bee gouerned: and I heartily deſire, that all Chriſtians would put theſe rules in practiſe. Reaſons. I. *If a*
Iam. 1 26 *man ſeeme to bee religious, and reſtraine not his tongue: he deceiueth himſelfe, and his religion is in vaine.* II. The man of

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an euill tongue, is a beaſt in the forme of a man: for his tongue is the tongue of a Serpent, vnder which lyeth nothing but venime and poyſon: nay, hee is worſe then a Serſpent: for it cannot hurt, vnleſſe it bee preſent to ſee a man, or to bite him, or to ſtrike him with his taile, but hee which hath not the rule of his tongue, hurteth men as well abſent, as preſent; neither Sea nor Land nor any thing can hinder him. And againe, his throate is like a graue that hath a vent in ſome part, and therefore ſendeth foorth nothing but ſtinke and corruption. III. As the holy men of GOD, when they preached, had their tongues, as it were Pſal. 140.

tou-

Isa.6.6. touched with a coale from the altar of GOD; and as godly men, when they speake Mat.3.11 graciously, haue their tongues inflamed with the fire of Gods Spirit: so contrariwise, when thou speakest Euill, thy tongue is kindled by the *fire of hell*: and Sathan comes Iam.3.9. from thence with a coale to touch thy lippes, and to set them on fire to all manner of mischiefe. *Chrysostome* saith, Chrys. hom.79. in Mat. That when men speake good things, their tongue is the tongue of CHRIST: but all manner of vngodly and cursed speaking is the Diuels language. IV. The moderating of the tongue is a matter of great difficultie. Saint *Iames* saith, *The whole nature of beastes and birdes, and of creeping*

creeping things, &c. but the tongue can no man tame: it is an vnruely euill. Iam. 3. 7, 8.

Pambus, one without learning, came to a certaine man to bee taught a Pſalme: who when hee had heard the firſt verſe of the 39. Pſal. *I ſaid, I will keepe my wayes that I offend not in my tongue*, would not ſuffer the next verſe to bee read, ſaying, This verſe is enough, if I could practiſe it. And when his teacher blamed him, becauſe hee ſaw him not in ſixe moneths after, hee anſwered, that hee had not done yet the verſe. And one that knew him many yeeres after, asked him, Whether hee had yet learned the verſe? I am fortie yeeres olde (ſaith hee) and haue not yet learned to fulfill Hiſt. Tri. lib. 8. c. 1.

fill it. Now then, the harder it is to rule the tongue, the more care is to bee had therein. V. The ſtraunge iudgements of GOD for the abuſe of the tongue, eſpecially in blaſphemies and periuries, are many and fearefull. Three men conſpired together againſt *Narciſſus* Biſhop of Ieruſalem, a man that led a godly and blameleſſe life, and they charged him with a moſt haynous crime: all three confirmed their accuſation by oath. The firſt wiſhed, if it were not ſo, that hee were burnt. The ſecond, that hee might die of the Iaundiſe. The third, that hee might looſe his eyes. Afterward, in proceſſe of time, the firſt had his houſe ſet on fire in the night

Gods iudgement for the abuſe of the tongue. Euſeb. l. 6. c. 8.

night: and hee with all his family was burnt. The ſecond had the Iaundiſe from the head to the ſole of the foote, and died thereof. The third ſeeing what was befallen theſe twaine, repented and confeſſed the conſpiracie againſt *Narciſſus*, and yet for all that hee loſt his eyes.

Againe, in the dayes of Queene *Marie*, as *Iames Abbes* was ledde by the Sheriffe to execution, diuers poore people ſtood in the way and asked their almes: he then not hauing any money to giue them, did put off all his apparrell ſaue his ſhirt, and gaue it vnto them, to ſome one thing, to ſome another; in the giuing whereof hee exhorteth them to bee ſtrong in the Fox. A&. Mon.

LORD

LORD, and to ſtand ſtedfaſt in the trueth of the Goſpel. While hee was thus inſtructing the people, a ſeruant of the Sheriffes going by, cryed out aloude, and blaſphemouſly ſaid: beleeue him not good people, hee is an Hereticke, and a madde man out of his wit: beleeue him not, for it is Hereſie that hee ſaith. And as the other continued in his Godly admonitions, ſo did this wicked wretch blowe foorth his blaſphemous exclamations, vntill they came vnto the ſtake where hee ſhould ſuffer. But immediately after this Martyr was bound to the ſtake, and fire put to him, ſuch was the fearefull ſtroke of GODS Iuſtice vpon this blaſpemous

railer

railer, that hee was there preſent in the ſight of all the people ſtricken with a frenſie, wherewith hee had before railingly, charged that good Martyr of GOD: who in his furious rage and madneſſe, caſting off his ſhooes and the reſt of his cloathes, cryed out vnto the people, and ſaid, Thus did *Iames Abbes* the true ſeruant of GOD, who is ſaued, but I am damned: and thus hee ranne about the Towne of *Burie*, ſtill crying that *Iames Abbes* was a good man and ſaued, but I am damned.

Againe, children ſitting in company together, fell into communication of GOD, and to reaſon what GOD was. And ſome ſaide one thing, ſome Fox. A&. Mon.

ſome another : among the reſt, one ſaide, Hee is a good old father : to which another named *Dennis Benfild*, replyed with a moſt outragious blaſpemie : What? hee (ſaid ſhee) is an old doting foole. But ſhortly after this young girle was ſo ſtricken, that all the one ſide of her was blacke, and ſhee became ſpeechleſſe and died.

Idem. Againe, one *Leauer* a Plough-man, railing, ſaide, that hee ſaw the euill fauoured knaue *Latimer* when hee was burned: and alſo in deſpite, ſaid, that hee had teeth like an Horſe. At which time and houre, as neere as could bee gathered, the ſonne of the ſaide *Leauer* moſt wickedly hanged himſelfe.

Againe

Againe in the time of King *Edward*, a young Gentleman of *Cornwall* beeing in company with other more Gentlemen, together with their ſeruants, beeing about the number of twenty horſemen, among whom this luſty yonker entred into talke, and began withall to ſweare, and vſe ribauld ſpeech: beeing gently reprooued, the young Gentleman tooke ſnuffe, and ſaide to the reproouer, Why takeſt thou thought for mee? take thou thought for thy winding ſheete. Well, quoth the other, amend, for death giueth no warning: for as ſoone commeth a Lambes skinne to the market, as an old ſheepe-skinne. GODS wounds (ſaid hee) care not thou Idem.

thou for mee: raging ſtill in this manner worſe and worſe in words, till at length paſsing on their iourney, they came riding ouer a great bridge, ſtanding ouer a peece of an arme of the ſea; vpon which bridge this Gentleman ſwearere ſpurred his Horſe in ſuch ſort, as hee ſprang cleane ouer with the man on his backe, who as hee was going, cried, ſaying, Horſe and man and all to the Deuill.

Againe: there was a Seruingman in Lincolnſhiere, who had ſtill in his mouth an vſe to ſweare *Gods precious blood*, and that for very trifles: being often warned by his fiendes to leaue the taking the LORDS blood in vaine, did notwithſtanding ſtill

Philip Stubs booke, Printed 1581.

ſtill perſiſt in his wickedneſſe, vntill at the laſt it pleaſed GOD to cite him firſt with ſickeneſſe, and then with death during which time of the LORDS viſitation, no perſwaſion could mooue him to repent his fore-ſaide blaſpeming, but hearing the bell to toell, did moſt hardly in the very anguiſh of his death, ſtart vp in his bed, and ſware *by GODS blood this bell tolled for mee.* Whereupon immediately the blood abundantly from all the ioynts of his body, as it were in ſtreames, did iſſue out moſt fearefully, from mouth, noſe, wreſts, knees, heeles and toes; with all other ioynts, not one left free, and ſo dyed.

Theſe and ſuch like iudgements

ments muſt bee as warnings from Heauen to admoniſh vs, and to make vs afraide of the abuſe of the Tongue: eſpecially when it tendeth to the diſhonour of GOD. And wee are to imitate the example of *Polycarpe* the Martyr, who when hee was bidden to take his oath, and curſe Chriſt, anſwered, Foureſcore and ſixe yeeres haue I beene his ſeruant, yet in all this time hath hee not ſo much as once hurt mee: how then may I ſpeake euill of my King and Soueraigne LORD which hath thus preſerued mee? VI. Laſtly, GOD hath honoured thy tongue with the gift of ſpeech and vtterance: and the great excellencie of this gift thou ſhouldeſt per-

perceiue, if thou were ſtricken dumbe for a time. Therefore let thy tongue bee applied to the honouring of God, and to the good of thy neighbour.

FINIS.